بسم الله الرحمن الرحيم

Majlis lecture of Hadhrat Mufti Ridhā ul-Ḥaq حفظہ اللہ تعالی

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الحمدُ للهِ نحمدُهُ ونستعينُهُ ونستغفرُهُ ونؤمنُ بهِ ونتوكلُ عليهِ، ونعوذُ باللهِ من شرورِ أنفسِنا ومن سيئاتِ أعمالِنا، من يهدِهِ اللهُ فلا مضلَّ لهُ ومن يضلِلْه فلا هاديَ لهُ

وأشهدُ أن لا إلهَ إلا اللهُ وحدَهُ لا شريكَ لهُ، وأشهدُ أنَّ سيِّدَنا ومولانا محمّدًا عبدُهُ ورسولُهُ، صلّى اللهُ عليهِ وعلى آلِهِ وصحبِهِ وأزواجه و عترته أجمعين-

أما بعد،
أعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم

"وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ."

[البقرة: 260]

Respected scholars, honorable students, dear friends, and companions!

Allah سبحانه وتعالي has gathered us here with respect to two noble affiliations: dhikr (remembrance of Allah) and tablīgh (calling to Allah). Both dhikr and tablīgh were the path and mission of our revered elders (may Allah have mercy on them).

When Ḥaḍrat Mawlānā Ilyās (ra) would return from his travels in Mewat and other regions—and he was, without doubt, a towering personality—he would be honored, shown respect, invited to gatherings, and warmly received. At the end of it all, he would go to the khānqāh of Raipūr, where he would say:

"Because of the honor and respect people show, if at times even a subtle feeling of self-importance enters the heart, it becomes necessary to go to Raipūr so that the heart may be cleansed."

This was a reflection of his unparalleled humility. Otherwise, his spiritual rectification had already been completed long before in the company of Ḥaḍrat Gangohī (ra). He had benefited from the companionship of great elders and passed through various stages of spiritual discipline and devotional practices, yet out of humility he continued to seek self-rectification.

Similarly, Ḥaḍrat Mawlānā Inʿām Ḥasan (ra), on the one hand, served as the amīr of tablīgh, and on the other hand, he would engage in the remembrance of Allah before Fajr and remain steadfast upon the prescribed devotional practices taught by his spiritual guides.

These two paths and affiliations—dhikr and tablīgh—are our own heritage. Likewise, makātib, masājid, madāris, khānqāhs, the

Tablīgh Jamāʿah, and other religious organizations are all part of the mission and methodology of our elders.

For this reason, in Karachi, under the supervision of Ḥaḍrat Bhai ʿAbdul Wahhāb (ra), certain individuals—participating in structured preaching retreats of varying durations, including forty-day, three-day, and four-month efforts—were also appointed from among them to sustain the line of dhikr.

Even today in Karachi, there are individuals who, alongside tablīgh, continue to uphold the affiliation of dhikr. Both efforts operate under the guidance, patronage, and umbrella of our elders and Raiwind.

In reality, all these paths are means of seeking the pleasure of Allah—so that Allah may be pleased, the creation may be guided to the right path, and people may attain the true benefit of religion.

Benefit is derived from the path of dhikr, and benefit is also derived from the path of tablīgh.

The objective is that the general public becomes connected to the scholars, continues performing righteous deeds under their guidance, and lives a life of Īmān and guidance.

It is purely by the grace of Allah سبحانه وتعالى that every year we are granted the opportunity to gather here at the invitation of this masjid—where both the programs of tablīgh and dhikr take place.

In any case, in today's gathering, the majority present are students, and among them are some who have come from distant countries.

It has always been the established practice that long journeys are undertaken for the sake of acquiring knowledge, and in such journeys, Allah places special blessings.

Imām al-Bukhārī (ra) has mentioned this under an independent chapter heading in Ṣaḥīḥ al-Bukhārī:

"بابُ الخُرُوجِ فِي طَلَبِ العِلْمِ، وَرحل جَابِرُ بْنِ عَبْدِالله مَسِيرَةَ شَهْرٍ إِلَى عَبْدِالله بْنِ أُنَيْسٍ فِي حَدِيثٍ وَاحِدٍ"

"Chapter on setting out in pursuit of knowledge; and the journey of Jābir ibn ʿAbdullāh for a month to ʿAbdullāh ibn Unays for a single ḥadīth." (Ḥadīth no. 78)

Ḥaḍrat Jābir ibn ʿAbdullāh (ra)—from whom more than one thousand aḥādīth are narrated, and who is among the *Mukthirīn* (those who narrated abundantly)—travelled to Syria to meet Ḥaḍrat ʿAbdullāh ibn Unays (ra) in order to obtain just one ḥadīth.

This narration is mentioned in detail in al-Adab al-Mufrad:

عَنِ ابْنِ عَقِيلٍ، أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ حَدَّثَهُ، أَنَّهُ بَلَغَهُ حَدِيثٌ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم، فَابْتَعْتُ بَعِيرًا فَشَدَدْتُ إِلَيْهِ رَحْلِي شَهْرًا، حَتَّى قَدِمْتُ الشَّامَ، فَإِذَا عَبْدُ اللهِ بْنُ أُنَيْسٍ، فَبَعَثْتُ إِلَيْهِ أَنَّ جَابِرًا بِالْبَابِ، فَرَجَعَ الرَّسُولُ فَقَالَ: جَابِرُ بْنُ عَبْدِ اللهِ؟ فَقُلْتُ: نَعَمْ، فَخَرَجَ فَاعْتَنَقَنِي، قُلْتُ: حَدِيثٌ بَلَغَنِي لَمْ أَسْمَعْهُ، خَشِيتُ أَنْ أَمُوتَ أَوْ تَمُوتَ،

Ibn ʿAqīl reports that Jābir ibn ʿAbdullāh (ra) told him:

"I came to know of a ḥadīth narrated by a man from among the Companions of the Prophet ﷺ.

So I purchased a camel and prepared my provisions, then undertook a journey of one month to reach him, until I arrived in Syria.

There I discovered that the Companion was ʿAbdullāh ibn Unays (ra).

I sent word to him saying: 'Jābir is at the door.'

The messenger returned and said: 'Jābir ibn ʿAbdullāh?'

I replied: 'Yes.'

He then came out and embraced me.

I said to him:

'A ḥadīth has reached me which I had not heard directly. I feared that either you or I might pass away, so I came to hear it from you personally.'"

Thereupon, ʿAbdullāh ibn Unays (ra) narrated:

"يَحْشُرُ اللهُ الْعِبَادَ، أَوِ النَّاسَ، عُرَاةً غُرْلاً بُهْمًا، قُلْتُ: مَا بُهْمًا؟ قَالَ: لَيْسَ مَعَهُمْ شَيْءٌ، فَيُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعُدَ، أَحْسَبُهُ قَالَ: كَمَا يَسْمَعُهُ مَنْ قَرُبَ"

"Allah will gather the servants—or he said: the people—naked, uncircumcised, and **بُهماً**.*"*

I asked: "What does **بُهماً** *mean?"*

He replied: "It means that they will have nothing with them."

Then Allah will call them with a voice that the one who is far will hear just as the one who is near hears it.

And Allah will say:

"أنا المَلِك، أنا الدَّيَّانُ"

'I am the King. I am the Judge (the One who recompenses and calls to account)."

(*al-Adab al-Mufrad, no.970, Bāb al-Muʿānaqah; al-Mustadrak of al-Ḥākim, no.3638)* **(1)**

Ḥaḍrat Jābir (ra) undertook such a long journey for the sake of just one ḥadīth.

Travel in that era—by camel or on foot—was extremely arduous. Yet he endured it willingly and cheerfully, because knowledge is light, and for light one travels—indeed, one must travel to attain this light.

Ḥaḍrat Abū Ayyūb al-Anṣārī's (ra) journey in pursuit of a Hadith.

Ḥaḍrat Abū Ayyūb al-Anṣārī (ra)—who was the host of the Messenger of Allah ﷺ, and in whose home the Prophet ﷺ stayed first upon his arrival in Madinah Munawwarah—traveled to Egypt for the purpose of hearing and receiving *one* Hadith.

According to scholars, the Prophet's ﷺ stay at his house carries a special historical background.

It is narrated that Tubbaʿ al-Ḥimyarī—one of the kings of Yemen, who was a righteous and virtuous ruler (though among the Yemeni kings there were some who were unjust and others who were righteous)—came to know through certain Jewish scholars that, in the future, the Final Prophet ﷺ would arrive in this city, Madinah Munawwarah. **(2)**

Accordingly, he arranged for a particular house to be prepared in Madinah, appointed a person to reside there, and entrusted him with a letter written in the Arabic language—since Tubbaʿ belonged to the Ḥimyarī Yemenites, and the Arabic language itself originated from Yemen. The letter contained the following verses:

شَهِدْتُ عَلَى أَحْمَدَ أَنَّهُ

رَسُولٌ مِنَ اللهِ بَارِي النَّسَم

فَلَوْ مُدَّ عُمْرِي إِلَى عُمْرِهِ

لَكُنْتُ وَزِيرًا لَهُ وَابْنَ عَمّ

وَجَاهَدْتُ بِالسَّيْفِ أَعْدَاءَهُ

وَفَرَّجْتُ عَنْ صَدْرِهِ كُلَّ غَمّ

"I bear witness that Aḥmad is indeed,

a Messenger from Allah, the Creator of all souls."

"If my life were extended to reach his time,

I would surely be his minister and his cousin."

"And I would strive with the sword against his enemies in the path of Allah,

and I would endeavor to remove every grief and distress from his heart."

The phrase "**شَهِدْتُ عَلَى أَحْمَدَ**" reflects that, before Prophethood, glad tidings concerning the Messenger of Allah ﷺ commonly used the name *Aḥmad*.

As ʿ Īsā (ʿ alayhi al-salām) said:

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

"*And I give glad tidings of a Messenger who will come after me, whose name will be Aḥmad.*"

(*Sūrah al-Ṣaff, verse 6)*

After the arrival of the Messenger of Allah ﷺ, the name Muḥammad ﷺ became more commonly used in this Ummah. Both are his blessed names, and each carries its own greatness.

The meaning of "Aḥmad":

1. "The one who praises Allah the most and in the most perfect manner."

2. "The one who is most praised and most worthy of praise."

The meaning of "Muḥammad ﷺ":

"The one who is praised abundantly and repeatedly."

The reality is that the Messenger of Allah ﷺ is praised day and night. From the very call of the Fajr adhān:

أشهد أن محمداً رسولُ الله

This testimony begins in the East—Fajr is called in one country, then another, then another—and this sequence continues across the globe. When it reaches the farthest regions, the adhān of Ẓuhr begins elsewhere.

Just as the sun moves from east to west, so too does the adhān circulate from east to west—and throughout the world, the praise of the Messenger of Allah ﷺ continues uninterrupted.

The Journey of Ḥaḍrat Abū Ayyūb al-Anṣārī (ra) for a Ḥadīth

Ḥaḍrat Abū Ayyūb al-Anṣārī (ra) travelled to Egypt solely for the purpose of hearing a single ḥadīth. His intention was only to hear

this narration directly from Ḥaḍrat ʿUqbah ibn ʿĀmir (ra); he did not go there to stay as a guest or to reside for any length of time.

ʿAṭāʾ ibn Abī Rabāḥ relates:

Abū Ayyūb al-Anṣārī (ra) went to Egypt to meet ʿUqbah ibn ʿĀmir (ra) in order to inquire about a ḥadīth which he had heard from the Messenger of Allah ﷺ, and which had been heard directly from the Prophet ﷺ by no one else except Abū Ayyūb and ʿUqbah.

When Abū Ayyūb (ra) arrived in Egypt, he first went to the house of Maslamah ibn Mukhlad al-Anṣārī, the governor of Egypt at that time. When the governor learned of Abū Ayyūb's arrival, he came out immediately, embraced him, and asked:

"O Abū Ayyūb! What has brought you here?"

Abū Ayyūb (ra) replied:

حَدِيثٌ سَمِعْتُهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، لَمْ يَبْقَ أَحَدٌ سَمِعَهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَيْرِي وَغَيْرُ عُقْبَةَ رَضِيَ اللهُ عَنْهُ، فَابْعَثْ مَنْ يَدُلُّنِي عَلَى مَنْزِلِهِ.

"A ḥadīth which I heard from the Messenger of Allah ﷺ, and now only ʿUqbah and I remain among those who heard it directly from him. I wish that you direct me to him so that I may hear this ḥadīth from him."

Accordingly, the governor of Egypt sent a man with him to guide him to the home of ʿUqbah (ra).

When ʿUqbah (ra) was informed that Abū Ayyūb (ra) had arrived, he hurried out, met him, embraced him, and asked:

"O Abū Ayyūb! What has brought you here?"

He replied:

حَدِيثٌ سَمِعْتُهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، لَمْ يَبْقَ أَحَدٌ سَمِعَهُ غَيْرِي وَغَيْرُكَ فِي سَتْرِ المُؤْمِنِ.

"That one ḥadīth which I heard from the Messenger of Allah ﷺ—and now only you and I remain who heard it directly from the Prophet ﷺ. It concerns the concealment of a believer's faults."

ʿUqbah (ra) said:

قَالَ عُقْبَةُ: نَعَمْ، سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

«مَنْ سَتَرَ مُؤْمِنًا فِي الدُّنْيَا عَلَى خِزْيَةٍ، سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ».

فَقَالَ لَهُ أَبُو أَيُّوبَ رَضِيَ اللهُ عَنْهُ: صَدَقْتَ.

"Yes, I heard the Messenger of Allah ﷺ say:

'Whoever conceals the disgrace of a believer in this world, Allah will conceal him on the Day of Resurrection.'"

Abū Ayyūb (ra) said:

"You have spoken the truth."

He then immediately returned to his mount, mounted it, and set off on his journey back to Madinah Munawwarah.

(*Musnad al-Ḥumaydī, ḥadīth no. 388*) **(3)**

Thus, Ḥaḍrat Abū Ayyūb (ra) undertook such a long journey solely to hear this one ḥadīth—and after hearing it, he returned to Madinah without delay.

The same Ḥaḍrat Abū Ayyūb al-Anṣārī (ra) who was among those who participated in the expedition to Constantinople (against the Romans). In this campaign were also present Ḥaḍrat Ḥasan and Ḥaḍrat Ḥusayn (ra), ʿAbdullāh ibn ʿUmar (ra), and other eminent Companions. During this very journey, Ḥaḍrat Abū Ayyūb al-Anṣārī

(ra) passed away and was buried in Constantinople—known today as Istanbul.

Before his passing, he made the following bequest:

إِذَا أَنَا مُتُّ، فَارْكَبْ بِي، ثُمَّ تَبَيَّغْ بِي فِي أَرْضِ العَدُوِّ مَا وَجَدْتَ مَسَاغًا؛ فَإِذَا لَمْ تَجِدْ مَسَاغًا، فَادْفِنِّي، ثُمَّ ارْجِعْ."

وَقَالَ: أَقْرِئِ النَّاسَ مِنِّي السَّلَامَ؛ وَلْيَنْطَلِقُوا بِي، وَلْيُبْعِدُوا مَا اسْتَطَاعُوا. قَالَ: فَفَعَلُوا. (سير أعلام النبلاء)

"*When I die, place me upon your mount, then advance with me into the land of the enemy as far as you are able to go. When you find no further space to proceed, bury me there, and then return.*"

He also said: "*Convey my greetings to the people; carry me forward and take me as far as you possibly can.*"

The narrator says: So they did exactly as he instructed."

Thus, the Muslim army buried him close to the city wall. At that time, Roman Christians were sitting atop the wall and asked:

"What are you doing?"

The Muslims replied:

"We are burying a noble Companion of the Messenger of Allah ﷺ, who travelled all this distance for the sake of the religion!"

The Romans said:

"When you leave, we will destroy his grave!"

The Muslim army responded in such a manner that the Romans were struck with fear. They said:

“If you touch the grave of our noble Companion, Ḥaḍrat Abū Ayyūb al-Anṣārī (ra), or cause it even the slightest harm, not a single church will remain standing throughout the land of Syria!”

Frightened by this warning, the Romans did not touch the grave.

It is narrated:

أَنَّ أَبَا أَيُّوبَ قُبِرَ مَعَ سُورِ القُسْطَنْطِينِيَّةِ، وَبُنِيَ عَلَيْهِ، فَلَمَّا أَصْبَحُوا، قَالَتِ الرُّومُ: يَا مَعْشَرَ العَرَبِ، قَدْ كَانَ لَكُمْ اللَّيْلَةَ شَأْنٌ.

قَالُوا: مَاتَ رَجُلٌ مِنْ أَكَابِرِ أَصْحَابِ نَبِيِّنَا، وَاللَّهِ لَئِنْ نُبِشَ، لَا ضُرِبَ بِنَاقُوسٍ فِي بِلَادِ العَرَبِ.

فَكَانُوا إِذَا قَحَطُوا، كَشَفُوا عَنْ قَبْرِهِ، فَأُمطِرُوا.

“Abū Ayyūb was buried alongside the wall of Constantinople, and a structure was built over his grave. When morning came, the Romans said: ‘O Arabs, something significant happened among you last night.’

The Muslims replied: ‘One of the greatest Companions of our Prophet ﷺ has passed away. By Allah! If his grave is disturbed, no bell will ever ring in the lands of the Arabs.’

Thereafter, whenever drought afflicted them, they would uncover his grave, and rain would be sent upon them.”

It is also reported that on that night, the Romans saw pillars of light rising from the grave of Ḥaḍrat Abū Ayyūb al-Anṣārī (ra)—luminous signs that deeply affected them, which Allah manifested as a karāmah (divine honor) for his grave.

Al-Wāqidī states:

قَالَ الوَاقِدِيُّ: وَدُفِنَ بِأَصْلِ حِصْنِ القُسْطَنْطِينِيَّةِ.

فَلَقَدْ بَلَغَنِي أَنَّ الرُّومَ يَتَعَاهَدُونَ قَبْرَهُ، وَيَسْتَسْقُونَ بِهِ.

"Abū Ayyūb al-Anṣārī (ra) was buried at the base of the fortress of Constantinople. It has reached me that the Romans would maintain his grave and seek rain through it during times of drought."

(Siyar Aʿlām al-Nubalāʾ, vol. 2, pp. 403–413)

Similar reports are narrated regarding al-Najāshī (the Negus) that people observed light appearing over his grave.

ʿĀʾishah (ra) narrates:

عَنْ عَائِشَةَ، قَالَتْ : لَمَّا مَاتَ النَّجَاشِيُّ كُنَّا نَتَحَدَّثُ أَنَّهُ لاَ يَزَالُ يُرَى عَلَى قَبْرِهِ نُورٌ- (رواه أبوداود)

"When al-Najāshī passed away, we would speak among ourselves that light continued to be seen over his grave."

(Abū Dāwūd, ḥadīth no. 2523)

This was the same al-Najāshī who wholeheartedly served those engaged in the work of Dīn.

When the Companions migrated to Abyssinia for daʿwah—among them Ḥaḍrat Jaʿfar ibn Abī Ṭālib (ra), Ḥaḍrat ʿAbdullāh ibn Jaḥsh (ra), and others—al-Najāshī supported and assisted them generously. Moreover, the mahr of Umm Ḥabībah (ra), the noble wife of the Messenger of Allah ﷺ, was paid by al-Najāshī himself, and the marriage was solemnized under his supervision. **(4)**

Thus, Allah granted light within his grave—and beyond it, and the above narration indicates that signs of light also appeared above it.

From this we learn that those who serve the people of daʿwah and support those who devote themselves to the work of Dīn, Allah fills their homes with light and showers upon them His special mercy and blessings.

These are merely the virtues of travelling for a single ḥadīth. As for those students who travel not for one ḥadīth but to learn many aḥādīth, their rank with Allah is exceedingly high. For them, the angels spread their wings, and they become recipients of Allah's special mercy.

It is narrated by Abū al-Dardāʾ (ra), who said: I heard the Messenger of Allah ﷺ say:

"مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلاَئِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ"

رواه أبو داود، باب الْحَثِّ عَلَى طَلَبِ الْعِلْمِ)

'Whoever treads a path in pursuit of knowledge, Allah eases for him one of the paths to Paradise, and indeed the angels spread their wings out of pleasure for the seeker of knowledge.'"

(Abū Dāwūd, 3641) **(5)**

Ḥaḍrat Ibrāhīm's (as) Mission of Daʿwah"

Ḥaḍrat Ibrāhīm (as) was, in his era, the foremost among the callers to Allah and the leader of those who invited others to the truth. He fulfilled the duty of preaching and calling to faith in a complete and exemplary manner. He first addressed his own father, Āzar (or Tāriḥ), advising him with great wisdom and compassion and inviting him to the oneness of Allah. The Qur'an records this heartfelt call at several places, where he says:

يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنكَ شَيْئًا

(Sūrah Maryam, 19:42)

“*O my father! Why do you worship that which neither hears nor sees, and which cannot benefit you in any way?”*

Thus, Ḥaḍrat Ibrāhīm (as) conveyed the message to his father and fulfilled the requirements of daʿwah.

Similarly, Ḥaḍrat Ibrāhīm (as) also invited Namrūd and clarified before him the reality of Allah’s lordship:

أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِۦمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِۦمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِۦمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ۝

(*Sūrat al-Baqarah, 2:258)*

“Have you not considered the one who argued with Ibrāhīm about his Lord [merely] because Allāh had given him kingship? When Ibrāhīm said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Ibrāhīm said, "Indeed, Allāh brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allāh does not guide the wrongdoing people.”

Ibrāhīm (as) said:

رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ

“*My Lord is the One who gives life and causes death.”*

Namrūd replied:

أَنَا أُحْيِي وَأُمِيتُ

“*I too give life and cause death.”*

He summoned a criminal and released him, saying, “I have given him life,” and had an innocent person executed, saying, “I have caused death.”

Ḥaḍrat Ibrāhīm (as) understood that this was sheer ignorance, because giving life means granting life to the dead, and causing death means taking life without an outward cause. In reality, it is Allah alone who causes death, even when people say, for example, that someone died of a heart attack.

Therefore, Ḥaḍrat Ibrāhīm (as) presented a second, decisive proof and said:

فَإِنَّ اللهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ

“*Indeed, my Lord brings the sun from the east.*”

Then he said:

فَأْتِ بِهَا مِنَ الْمَغْرِبِ

“*So bring it from the west.*”

Regarding this, the Qur’an states:

فَبُهِتَ الَّذِي كَفَرَ

“*So the disbeliever was left utterly confounded and overwhelmed by astonishment*”

Allah cast awe into his heart, and he was left without an answer. Had he stubbornly insisted on further argument, Ḥaḍrat Ibrāhīm (as) would have clarified that it is not the task of a prophet to display miracles at will; miracles occur only by Allah’s command. A prophet’s duty is only to convey Allah’s message, and Allah Himself makes the truth prevail.

Thus, Ḥaḍrat Ibrāhīm (as) invited kings, rulers, and people of authority, and also conveyed the call to *tawḥīd* to the common people. To explain matters to the general public, he spoke with great wisdom and gradual reasoning, as mentioned in the Qur'an:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا

"*When the darkness of night enveloped him, he saw a star.*"

قَالَ هَذَا رَبِّي

He said, "Could this be my Lord?"

فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ

But when it set, he said, "I do not love those that set"—(meaning those whose effect disappears)

Then:

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي

When he saw the moon shining, he said, "Could this be my Lord?"

(because his people used to worship the moon and the stars.)

فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

But when it too set, he said, "If my Lord does not guide me, I will surely be among the misguided."

Then:

فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ

When he saw the sun shining brightly, he said, "This is my Lord; this is greater!"

(for many people worshipped the sun, and even today some bow before it.)

فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

But when it also set, he clearly declared:

“O my people! I am free from what you associate with Allah.”

(*Surat Al-An'am 6:76-78)*

Ḥaḍrat Ibrāhīm (as) made it clear that whatever sets and whose effect disappears cannot be a lord. Allah’s power and influence, however, are continuous—by day and by night.

During the day, the sun rises by Allah’s command. It provides warmth and ripens crops and fruits; in this sense, it is a servant appointed by Allah. Likewise, the moon, the stars, the earth, the trees, and the fruits—all are engaged in our service by Allah’s command.

Therefore, to worship them is like a person beginning to worship his own household servant—whereas a servant is not the Creator.

In this wise manner, Ḥaḍrat Ibrāhīm (as) explained to his people that worship should belong only to the One who created everything and has power over all.

Shaykh Saʿdī (ra) says:

ابر و باد و مَه و خورشید و فلک درکارند

تا تو نانی به کف آری و به غفلت نخوری

“*Cloud and wind, moon and sun, and the turning sky all labor together,*

So that you may earn your bread—and not eat it in neglect."

Meaning that all of creation serves human beings so that they may earn their livelihood, yet they should not fall into heedlessness; rather, they should reflect that Allah has created them for a purpose.

The Qur'an expresses this reality as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

"*And I did not create jinn and mankind except that they worship Me." (Sūrat al-Dhāriyāt 51:56)*

Thus, Allah's power operates during the day as well as the night. When night falls, birds, animals, and beasts of the forest all sleep, and mankind also takes rest. What power is this that has placed this inclination in every heart to rest at night? It is the power of Allah.

Similarly, Allah's power operates during the day as well—morning and evening, at every time and in every state.

He alone is our Lord, and Him alone we worship. He sent all the prophets (as), and finally sent the Seal of the Prophets, Muḥammad ﷺ.

For this reason, Ḥaḍrat Ibrāhīm (as) invited his father, invited the king, and invited his entire people, saying in essence:

Why do you worship the sun and the stars?

Why do you worship light?

Worship should be for the One who created the light itself!

Ḥaḍrat Ibrāhīm (as) and the Four Birds

Another remarkable incident from the life of Ḥaḍrat Ibrāhīm (as) is mentioned in the Qurʾān, where he asked Allah about the resurrection of the dead—not out of doubt, but for the sake of inner reassurance.

Allah **سبحانه وتعالي** says:

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ۝

“*And [mention] when Ibrāhīm said, ‘My Lord, show me how You give life to the dead.’*

Allah said, ‘Do you not believe?’

He said, ‘Yes—but [I ask] only that my heart may be satisfied.

Allah said, ‘Take four birds and commit them to yourself (.e., train them to come to you on command and ʿthen cut them into pieces)

Then place on each hill a portion of them; then call them—they will come to you in haste. And know that Allah is Exalted in Might and Wise.’”

(*Sūrah al-Baqarah 2:260)*

In these verses, Allah relates that Ḥaḍrat Ibrāhīm (as) said:

رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ

“*My Lord, show me how You give life to the dead.*”

Allah said:

قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ

"*Take four birds..*

فَصُرْهُنَّ إليك"

The scholars of tafsīr have explained the word فَصُرْهُنَّ in two well-known ways:

1. <u>To make them familiar</u>

That is, become so well acquainted with the birds that you recognize them clearly. This was so that when they were later placed on different mountains and then called back, there would be no doubt that they were the very same birds, and not different birds.

2. <u>To cut them into pieces</u>

That is, slaughter the birds, cut them into pieces, and mix the parts together.

Allah then says:

ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا

"*Then place on each hill a portion of them.*"

And then commands:

ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سعياً

"*Then call them; they will come to you in haste.*"

They would come running, not flying—so that no doubt would remain that these were the very same birds that had been cut into pieces. When they came walking on the ground, it would become

absolutely clear that they had been brought back to life by Allah's power.

Allah concludes:

وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ

"*And know that Allah is Exalted in Might and Wise.*"

Thus, Allah allowed Ḥaḍrat Ibrāhīm (as) to witness His perfect power directly, so that his heart would attain complete tranquility.

The Wisdom Behind the Number Four

The scholars have mentioned that the number four often signifies comprehensiveness, completion, and fullness. For this reason, the number four appears repeatedly in the Sharīʿah and in Islamic history:

- Allah revealed four heavenly books:
- The Torah, the Zabūr (Psalms), the Injīl (Gospel), and the Qurʾān.
- Allah granted special distinction to four great Prophets:
- Ḥaḍrat Ibrāhīm (as), Ḥaḍrat Mūsā (as), Ḥaḍrat ʿĪsā (as), and the Seal of the Prophets Ḥaḍrat Muḥammad ﷺ—the greatest and most honored among them.
- Allah selected four archangels:
- Ḥaḍrat Jibrīl (as), Ḥaḍrat Mīkāʾīl (as), Ḥaḍrat Isrāfīl (as), and the Angel of Death (Malak al-Mawt, commonly known as ʿAzrāʾīl).
- Allah granted special virtue to four great Masājid:

- al-Masjid al-Ḥarām, al-Masjid al-Nabawī, al-Masjid al-Aqṣā, and Masjid Qubāʾ.
- The Ummah universally accepted four Imams of fiqh:
- Imām Abū Ḥanīfah, Imām Mālik, Imām al-Shāfiʿī, and Imām Aḥmad ibn Ḥanbal (raḥimahumullāh).
- The Rightly Guided Caliphs were four noble Ṣaḥābah:
- Ḥaḍrat Abū Bakr al-Ṣiddīq (ra), Ḥaḍrat ʿUmar al-Fārūq (ra), Ḥaḍrat ʿUthmān al-Ghanī (ra), and Ḥaḍrat ʿAlī (ra).
- In the field of taṣawwuf, four major spiritual orders became widespread:
- Naqshbandiyyah, Suhrawardiyyah, Chishtiyyah, and Qādiriyyah.

All of these examples point to the fact that the number four carries a special sense of balance, completeness, and divine wisdom.

Which Birds Were Chosen?

The commentators have mentioned that, according to a well-known view, the four birds given to Ḥaḍrat Ibrāhīm (as) were:

- a peacock,
- a rooster,
- a crow,
- and a pigeon.

I have summarized them in the following poetic couplet:

مور و مرغ، کوا کبوتر چار ہیں

مار دو، چلنے کو سب تیار ہیں

“*Peacock, rooster, crow, and pigeon —four birds in all;*

Slaughter them by God’s command—then all will rise and walk.”

That is, by the command of Allah, they were slain, and afterward all of them returned to life and came walking forward—by Allah’s perfect power.

The Peacock (Ṭāwūs)

Among the four birds, one was the peacock. It is a strikingly beautiful bird. Ḥaḍrat Ibrāhīm (as) slaughtered it, cut it into pieces, placed those pieces at different locations, and then—by the command of Allah—it was brought back to life.

Why the peacock?

Because the peacock is associated with a love of adornment and outward beauty. When it looks at its own feathers, it begins to strut and dance. In this, there is a subtle but profound lesson:

O student of knowledge!

O caller to the dīn!

O one who has enthusiasm for dīn!

Do not become absorbed in adornment and outward display. Rather, adopt simplicity.

The life of a scholar and a teacher of dīn should be simple. Remaining constantly occupied with fashion, show, and self-display is not appropriate.

Yes, cleanliness is required in the Sharīʿah:

- Clothes should be clean,
- The body should be clean,
- There should be no foul odor,

because foul smells cause discomfort even to the angels.

However, becoming so engrossed in adornment that a person remains preoccupied with it at all times is not a praiseworthy trait.

In the action of Ḥaḍrat Ibrāhīm (as), there is an indication toward cutting off this undesirable habit.

This same meaning has been expressed in a Persian couplets regarding the lifestyle of a student of knowledge:

نانِ جوین و خِرقۂ پَشمین، آبِ شور

سیپارۂ قرآن و حدیثِ پیغمبری

(Sufficient for a student of knowledge are the following)

“Barley bread, simple clothing, plain water—

and the companionship of the Qur’an and the ḥadīth of the Prophet—

this is sufficient for a student of knowledge.”

And further it is said:

این نَم کفایت است که بر وی حسد بَرَد

جاه و جلالِ خسروِ مُلکِ سکندری

“This very simplicity carries such dignity that even the splendor and majesty of Alexander the Great would envy it.”

Moreover, simplicity also keeps expenses low.

The Peacock’s Second Trait: Disloyalty

Another disliked trait attributed to the peacock is disloyalty. It is said that even if it remains with someone for years, as long as its wings are intact, it will fly away the moment it finds an opportunity. For this reason, some people clip its wings.

This, too, contains a deep lesson:

Cut off disloyalty.

- Do not be disloyal to your teacher and shaykh,
- Do not be disloyal to your studies and books,
- Do not be disloyal to the masjid.

For example, when one abandons the masjid without a valid excuse—such as praying at home merely because it is more convenient—despite the masjid being accessible, this is disloyalty to the masjid.

Likewise:

- Do not be disloyal to Allah,
- Do not be disloyal to the Messenger of Allah ﷺ,

- And do not be disloyal to your community, for the society in which a person lives also has rights over him.

A Parable of Loyalty

It is said that among the Mughal kings, there was a king who had several wives:

- Jahān Begum,(*world*)
- Ḥayāt Begum, (*life*)
- Fanā Begum, (Impermanence)
- and Wafā Begum. (*loyalty*)

Once, the king set out on a journey and said:

“Whichever of you recites the best couplet, I will take her with me.”

In earlier times, travel was generally arduous, as mentioned in the ḥadīth about travel in general:

السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ

“*Travel is a piece of suffering and punishment.*”

(*Ṣaḥīḥ Muslim no.1927*) ***(6)***

Although royal travel was comparatively much more comfortable—with servants, tents, and provisions—still, the test remained.

Jahān Begum (*world*) recited:

تو پادِشاہِ جہانی، جہان رَہا مَکُن

کہ پادِشاہِ جہان را، جہان بہ کار آید

“You are the king of the world—do not let go of the world;

For the world (Jahān) is what serves the king of the world”

Meaning: Since you are the king of the world, do not abandon “*Jahān*”; therefore, take me—*Jahān Begum*—along.

Then Ḥayāt Begum (*life*) said:

جهان خوش است، وليكن حيات می‌بايد

اگر حيات نباشد، جهان چه كار آيد

“*The world may be pleasant, but life is essential;*

If there is no life, what use is the world?”

Thus, take me—*Ḥayāt*—with you.

Then Fanā Begum (*impermanence)* said:

جہان و حیات ہمہ بے وفاست

فنا را طلب کن کہ آخر فناست

“Both the world and life are entirely unfaithful;

Seek impermanence, for in the end all things are destined to perish”

Meaning: Prepare for death, for the ultimate destiny of all things is fanā’ (impermanence); so take me, *fanā’*, with you.

Finally, Wafā Begum (loyalty) declared in her couplet:

جہان و حیات گرچہ بے ثبات است

وفا را برگیر، کہ اصلِ نجات است

Although the world and life are impermanent,

hold fast to loyalty—for it is the essence of salvation.

Meaning: In truth, the only thing worthy of being taken along is loyalty—not disloyalty—for loyalty is the most noble possession, whether for kings or for anyone else"

"*So take me, Wafā, with you.*"

This parable points to the reality that a person should hold firmly to loyalty.

Loyalty to Knowledge

Sadly, it is observed that after graduating from one's madrasah and alma mater, some people completely forget their institution, their books, their teachers, and their knowledge. This is not to say that engaging in worldly work is impermissible—worldly pursuits are lawful—but knowledge should never be abandoned.

Among our predecessors, there is the luminous example of ʿAbdullāh ibn al-Mubārak (ra). He was such a great scholar and muḥaddith that he is counted among the narrators unanimously accepted by the compilers of the Ṣiḥāḥ al-Sittah.

He divided his year into three parts:

1. One part for trade,

2. One part for the service and dissemination of knowledge,

3. And one part for jihād.

After jihād, when the spoils of war were distributed, he would quietly step aside and say:

"*I have wealth from my trade; I have no need for this.*"

Thus, he engaged in trade—but never abandoned knowledge.

If a person completely abandons knowledge, its benefit is lost. For this reason, scholars have highlighted many differences between knowledge and wealth. One of the most prominent is this:

Knowledge increases when it is spent and used,

whereas wealth decreases when it is spent.

This, then, is the wisdom of the peacock—and the spiritual lessons drawn from it.

The Second Bird: The Rooster — and the Wisdom Behind It

The second bird was the rooster. Ḥaḍrat Ibrāhīm (as) slaughtered the rooster and placed its pieces upon different mountains. This action, too, contains deep indications and profound lessons of spiritual training.

Certain blameworthy and undesirable traits are found within the rooster—traits that should not exist in the people of knowledge

and daʿwah. The slaughtering of the rooster symbolizes the elimination of these traits from within oneself.

1) Excessive Appetite (شهوة الاكل)

One prominent characteristic of the rooster is that it eats constantly. You will observe that roosters and hens keep pecking at grain almost all the time.

This serves as an indication that excessive eating is harmful to a person. The people of knowledge should eat at proper times and only according to need, and should not develop habits of unnecessary indulgence.

The scholars of taṣawwuf say:

إذا كَثُرَ الطَّعامُ فَنَبِّهوني
فإنَّ القَلْبَ يُفْسِدُهُ الطَّعامُ

"*When food becomes excessive, then warn me—*

for excessive food corrupts the heart."

Excessive eating leads to sleepiness, laziness, and heedlessness, rendering a person unfit for productive work.

They also say:

إذا كَثُرَ الكلامُ فَسَكِّتوني
فإنَّ الدِّينَ يَهْدِمُهُ الكلامُ

"*And when speech becomes excessive, then silence me—*

for excessive talk destroys religion."

Thus, the slaughter of the rooster signifies eliminating excessive appetite and base desires—for these are not desirable traits.

2) Calling Others Without Practicing — Another Trait of the Rooster

Another noteworthy characteristic of the rooster is that it gives the call (crow) but does not pray.

This is a subtle yet severe warning.

In this regard, a ḥadīth states:

Abū Hurayrah (ra) narrated that the Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ:

«إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ، فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ، فَإِنَّهُ رَأَى شَيْطَانًا»

(رواه البخاري)

> "*When you hear the crowing of a rooster, ask Allah for His bounty, for it has seen an angel. And when you hear the braying of a donkey, seek refuge in Allah from Shayṭān, for it has seen a devil.*"
> *(Ṣaḥīḥ al-Bukhārī, no.3303)*

For this reason, the rooster's crow—especially at Fajr time—is given importance, as angels descend at that time, as established by numerous aḥādīth.

The indication here is that a caller to dīn (dāʿī) should not be merely one who raises a voice, but one who acts upon what he calls to.

In the action of Ḥaḍrat Ibrāhīm (as), there is a clear indication toward slaughtering a life of knowledge without action.

The Call of Adhān and the Commitment of Daʿwah

The crowing of the rooster symbolizes inviting toward Allah, and within the adhān itself lies a message of daʿwah.

In the adhān, *Allāhu Akbar* is proclaimed six times:

- Four times at the beginning
- Two times at the end

This signifies that the caller pledges to convey the dīn of Allah in all four directions—east, west, north, and south—indeed, everywhere.

Likewise, the two testimonies are repeated four times:

- Twice: *Lā ilāha illā Allāh*
- Twice: *Muḥammadur Rasūlullāh* ﷺ

This represents the resolve to convey the oneness of Allah and the message of the Messenger ﷺ to the entire world—not like the rooster, which only calls, but with action alongside the call.

Hence, the scholars said:

العِلمُ بلا عَمَلٍ عَقِيم
والعَمَلُ بلا عِلمٍ سَقِيم
وكِلاهُما طَريقٌ مُستقيم

"*Knowledge without action is barren,*

and action without knowledge is diseased;

but when both unite, that is the straight path."

Abū Hurayrah (ra) narrates that the Messenger of Allah ﷺ said:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَىٰ صُوَرِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ وَأَعْمَالِكُمْ»

(رواه مسلم)

> *"Indeed, Allah does not look at your forms or your wealth, but He looks at your hearts and your deeds."*
> *(Ṣaḥīḥ Muslim, 2564)*

That wealth which is spent in the cause of dīn is also included among righteous deeds.

Severe Warning for Knowledge Without Action

In Ṣaḥīḥ al-Bukhārī, there's a narration in which a severe punishment is mentioned for a Ḥāfiẓ and scholar who does not act upon his knowledge.

عن سَمُرَةُ بْنُ جُنْدَبٍ ـ رضى الله عنه ـ قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِمَّا يُكْثِرُ أَنْ يَقُولَ لأَصْحَابِهِ " هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا ". قَالَ فَيَقُصُّ عَلَيْهِ مَنْ شَاءَ اللَّهُ أَنْ يَقُصَّ، وَإِنَّهُ قَالَ ذَاتَ غَدَاةٍ " إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا ابْتَعَثَانِي، وَإِنَّهُمَا قَالاَ لِي انْطَلِقْ. وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ، فَيَثْلَغُ رَأْسَهُ فَيَتَهَدْهَدُ الْحَجَرُ هَا هُنَا، فَيَتْبَعُ الْحَجَرَ فَيَأْخُذُهُ، فَلاَ يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الأُولَى. قَالَ قُلْتُ لَهُمَا سُبْحَانَ اللَّهِ مَا هَذَانِ قَالَ قَالاَ لِي انْطَلِقْ.

Samurah ibn Jundub (ra) narrated that the Messenger of Allah ﷺ used to frequently ask his Companions:

> *"Has anyone among you seen a dream?"*

One morning, the Prophet ﷺ said:

“Two visitors came to me last night. They took me along until we reached a man lying down, and another man standing over him with a rock. He would strike his head with the rock, crushing it, then the rock would roll away. He would retrieve it, and by the time he returned, the man’s head would be restored as it was—then he would repeat the same act again.”

The Prophet ﷺ asked:

“Subḥānallāh! What is this?”

They replied:

“Proceed.”

Later they explained:

أَمَّا الرَّجُلُ الأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُثْلَغُ رَأْسُهُ بِالْحَجَرِ، فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنِ الصَّلاَةِ الْمَكْتُوبَةِ،

“As for the first man whose head was crushed with a rock—he is the one who learned the Qur’an but abandoned it, and slept through the obligatory prayer.”

(*Ṣaḥīḥ al-Bukhārī, 7047*)

Another Example of Knowledge Without Practice

Ḥaḍrat Usāmah ibn Zayd (ra) narrated that the Prophet ﷺ said:

عَنْ أُسَامَةَ بْنِ زَيْدٍ رضي الله عنه قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:

يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ، فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ أَىْ فُلاَنُ، مَا شَأْنُكَ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ قَالَ كُنْتُ آمُرُكُمْ بِالْمَعْرُوفِ وَلاَ آتِيهِ، وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ ". (رواه البخاري)

> *"A man will be brought on the Day of Resurrection and thrown into the Fire. His intestines will spill out, and he will circle around them like a donkey turning a millstone. The people of Hell will gather around him and say: 'O so-and-so! Did you not command us to good and forbid us from evil?' He will reply: 'I used to command you to good but did not do it myself, and I used to forbid you from evil while committing it myself.'"*
> *(Ṣaḥīḥ al-Bukhārī, 3267)* ***(7)***

Conclusion

Therefore, the true purpose of knowledge is action, and acting upon knowledge is essential. Knowledge devoid of practice will lead to severe accountability.

3) Foolishness in the Rooster.

One of the rooster's traits is foolishness. It is often observed that when a rooster climbs onto a wall and then jumps down by itself, as soon as it falls it immediately begins to run—behaving as though someone else has pushed it, whereas in reality it was the one who jumped on its own.

There is an important lesson for us in this: in conveying the dīn, there should be no foolishness or emotional recklessness. Rather, one must work with intellect, understanding, and wisdom.

On one occasion, a renowned Egyptian qārī had visited Pakistan. It was a gathering of Qur'ānic recitation, and Ḥaḍrat Mawlānā Yūsuf Binorī (ra) was also present in that gathering.

Egyptian reciters generally do not keep beards—except in rare cases—so some people began expressing surprise: "He is such a great qārī, yet he does not have a beard?"

Since Ḥaḍrat Mawlānā Binorī (ra) was present, he addressed the matter with remarkable wisdom and insight. Speaking directly to the guest qārī in Arabic, he said:

> "*Qārī Ṣāḥib, people are surprised that you are such a great reciter of the Qur'ān, yet you do not have a beard.*"
>
> *I then addressed them and explained:*
> *"A human being has two aspects: one outward, and one inward.*
> *And the command of Allah is that both the outward and the inward should be sound.*
> *The inward state of this qārī is very strong: his heart contains softness, mercy, good character, forbearance, and humility—there is no arrogance in him.*
> *Whereas in comparison (he said this with humility), our inward state is weak; only our outward appearance is sound—such as the beard and clothing.*
> *So we supplicate to Allah that He grants us an inward state like that of our guest qārī, and grants him an outward appearance like ours."*

Upon hearing this, the qārī began to weep and said:

> "*Mawlānā! Your outward state is sound, and your inward state is also sound.*
> *As for me, both my outward and inward are weak. I promise, inshā'Allāh, that from now on my outward appearance will also be like that of the Mawlānā and in accordance with the Sharīʿah.*"

This is wisdom, understanding, and awareness of context.

One should always speak according to the occasion, the setting, and the audience.

It should not happen that at a nikāḥ gathering, a recitation is requested and the qārī begins reciting:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"Indeed we belong to Allah, and indeed to Him we will return."

This too is against wisdom.

Wisdom dictates that speech should always suit the occasion:

- In Ramaḍān, discourse should relate to Ramaḍān
- At a wedding, words appropriate to marriage
- At times of grief, words of consolation and patience
- And when addressing different groups, speech should be tailored to them:
    - With doctors, matters relevant to their field
    - With engineers, issues related to their discipline
    - With merchants, matters concerning trade

Allah has also granted a lofty status to merchants.

Akbar Ilāhābādī aptly said:

دیکھ لو تاجر کے سر پر تاج ہے

"Look—there is a crown upon the head of the merchant."

Meaning: Allah has granted honor and dignity to traders.

4) Another Blameworthy Trait in the Rooster: Cowardice

When a rooster falls, it immediately runs away.

From this we learn another lesson:

The truth must certainly be spoken—but with wisdom, gentleness, and in an appropriate manner. There should be fearlessness in upholding the truth, yet without rudeness, harshness, or speaking out of place.

This balance—courage with wisdom—is the true path of daʿwah.

The Third Bird: The Crow — and Its Moral Lessons

After this, mention is made of the crow.

Ḥaḍrat Ibrāhīm (as) also slaughtered the crow and placed its parts in different locations.

Within the crow are several reprehensible and undesirable traits that are meant to be negated and uprooted:

1) Arrogance

The crow does not hunt on its own; rather, it survives by feeding on what others have hunted or left behind.

This trait symbolizes arrogance and self-conceit, qualities that are completely unbefitting of a believer, a scholar, or a caller to dīn.

2) Trying to fly beyond one's capacity.

The crow attempts to fly higher than its true ability and capacity, even though it is not fit for such elevation.

This represents false elevation and artificial superiority, which are blameworthy.

In contrast, the Sharīʿah declares humility to be the true source of honor.

Abū Hurayrah (ra) narrates that the Messenger of Allah ﷺ said:

«مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ»

(رواه مسلم)

> "*Charity does not decrease wealth. Allah increases a servant in honor when he pardons, and no one humbles himself for the sake of Allah except that Allah raises him.*"
> *(Ṣaḥīḥ Muslim, 2588)*

Considering oneself superior and looking down upon others is never justified. In reality, such an arrogant person is described as:

"فَهُوَ فِي نَفْسِهِ صَغِيرٌ، وَفِي أَعْيُنِ النَّاسِ كَبِيرٌ، حَتَّى لَهُوَ أَهْوَنُ عِنْدَ اللَّهِ مِنَ الْكَلْبِ وَالْخِنْزِيرِ"

> "*He feels small within himself—suffering from an inferiority complex—appears great in the eyes of people, yet in the sight of Allah he is more insignificant than a dog or a pig.*"
>
> May Allah protect us May from such a state. Āmīn."

3) Laziness and Living off the Efforts of Others

The crow is lazy and does not exert effort on its own. It waits for carcasses and leftovers, so that it may eat without any labor.

This reflects the habit of living off the toil of others.

This carries a powerful lesson—especially for scholars and students—that they must exert effort themselves:

- Striving in seeking knowledge
- Teaching and instruction
- Leading prayer
- Daʿwah and reform

All of these are honorable works, but only when done through personal effort.

Ḥaḍrat ʿUmar ibn al-Khaṭṭāb (ra) used to say:

«إِنِّي لَأَكْرَهُ أَنْ أَرَى أَحَدَكُمْ سَبَهْلَلًا (فَارِغًا)، لَا فِي عَمَلِ دُنْيَا وَلَا فِي عَمَلِ آخِرَةٍ»

(قيمة الزمن عند العلماء)

> *"I dislike seeing any one of you idle—neither engaged in worldly work nor in work for the Hereafter."* **(8)**

(Qīmat al-Zaman ʿInda al-ʿUlamāʾ, p. 118)

Thus, a person must remain engaged either in beneficial religious work or in permissible worldly pursuits. One should not be idle, nor live off the labor of others.

4) Greed

Another reprehensible trait found in the crow is greed. At times it comes so close that it even perches on a person's head, persistently cawing, as if insisting on being given something.

This signals that greed and avarice must be removed from the heart and mind. Hence, this trait too was symbolically slaughtered.

5) Estrangement and the Temporary Nature of Life

In Arabic, *ghurāb* (crow) is linguistically associated with *gharīb* (a traveler).

In this context, the famous couplets of Imām al-Shāfiʿī (ra) are especially relevant:

تَغَرَّبْ عَنِ الْأَوْطَانِ فِي طَلَبِ الْعُلَا

وَسَافِرْ فَفِي الْأَسْفَارِ خَمْسُ فَوَائِدِ

تَفَرُّجُ هَمٍّ، وَاكْتِسَابُ مَعِيشَةٍ

وَعِلْمٌ، وَآدَابٌ، وَصُحْبَةُ مَاجِدِ

"*Leave your homeland in pursuit of excellence,*
And travel, for in travel there are five benefits:
Relief from grief,
Earning a livelihood,
Acquisition of knowledge,
Refinement of manners,
And the companionship of a pious and noble person."

The deeper indication here is that this worldly journey is temporary.

Whether a person lives for a hundred years or less, the journey will inevitably end. Therefore, the true concern should be the journey of the Hereafter.

Through this act, Ḥaḍrat Ibrāhīm (as) symbolically “slaughtered” attachment to the temporary world—teaching that the heart should not become bound to it.

Summary of the Crow’s Traits That Were “Slaughtered”

Through the action of Ḥaḍrat Ibrāhīm (as), the following traits were negated:

- Arrogance
- False elevation
- Avoidance of effort
- Greed
- Excessive attachment to worldly life

These are the moral lessons embodied in the crow.

The Final Bird: The Pigeon

Finally, the pigeon is mentioned as the fourth bird.

However, Tafsīr al-Jalālayn mentions the vulture (نَسْر) instead—a bird that feeds on carrion.

A prominent trait found in the pigeon is laziness and heedlessness. Often, when one observes pigeons, it appears as though they remain in a constant state of sleep—there is neither alertness nor vigor.

From this, we receive a clear lesson: abandon laziness and adopt alertness and energy.

Someone once said to Ḥaḍrat Mawlānā Ashrafʿ Alī Thānwī (ra):

> "*Ḥaḍrat! I suffer from laziness—please prescribe a wazīfah for me.*"

He replied:

> "*My brother, the remedy for laziness is alertness, activeness, and inner drive; there is no need for any wazīfah.*"

For every task, one should set a fixed time, and once engaged, remain committed until the task is completed.

For example:

- Awakening at the time of Tahajjud
- Engaging in dhikr, ṣalāh and Durūd upon the Prophet ﷺ, and istighfār at that time
- Performing ṣalāh
- Recitation of the Qur'ān after ṣalāh

- Then learning, daʿwah, or teaching
- Followed by one's worldly responsibilities

Life should have a clear system and orderly structure.

One should not live a life of heedlessness and laziness like that of the pigeon.

To remove heedlessness, the scholars emphasize dhikr. A question is often asked: Why is dhikr sometimes done aloud and in unison?

The scholars explain that joining voiceshelps dispel heedlessness, enables the heart to focus, and draws attention inward—because the true objective is the heart's engagement.

In summary, if we sincerely strive to avoid the harmful traits that were mentioned today, then through their avoidance, Allah **سبحانه وتعالى** will grant us barakah in our worldly lives as well as in the life of the Hereafter.

May Allah **سبحانه وتعالى** grant all of us the ability to act upon these teachings.

From the Letters of Faqīh al-Ummat, Ḥaḍrat Muftī Maḥmūd Ḥasan Gangohī (ra)

Situation:

"This unworthy servant has gotten married, but unfortunately, after marriage the continuity of dhikr has ended, and the

sweetness that used to be found in dhikr is no longer there. I am deeply distressed. What should I do?”

Answer:

“Congratulations on your marriage. May Allah سبحانه وتعالى make your marriage a means of safeguarding the gaze and protecting chastity, grant you righteous offspring, and bestow upon you a good and pleasant life.

If you no longer find sweetness in dhikr and tasbīḥ, do not become overly distressed. However, keep firmly in mind that the remembrance of Allah سبحانه وتعالى is a tremendous treasure, for it is the foundation of all success.

The breaking of continuity in dhikr is not only an obstacle to spiritual advancement but is also harmful.

Therefore, take special care that this continuity is not broken. Continue engaging in dhikr at all times, even if it is little, and know that consistency without *mujāhadah* (striving and self-discipline) is difficult.

The easiest way is that on any day when dhikr is not completed at its fixed time, it should be made up at another time—and one should not eat until it has been completed.

May Allah grant you steadfastness and bless you with closeness and affection to His Pure Name.”

(*Maktūbāt-e-Faqīh al-Ummat)*

Explanation of the Term Mujāhadah

Hadhrat Mufti Mahmūd Hasan (ra) says that consistency is difficult without *mujāhadah* (spiritual striving and self-discipline).

Some scholars have beautifully explained the word ***mujāhadah*** by breaking it down according to its letters:

- **Mīm** (م) stands for *māl* (wealth):

  That is, spending one's wealth in the path of Allah.

- **Jīm** (ج) stands for *jān* (life):

  That is, dedicating one's life in the path of Allah.

- **Alif** (ا) stands for *awqāt* (time):

  That is, devoting one's time to the religion of Allah.

- **Hā** (ہ) stands for *hijrah*:

  That is, traveling for the sake of dīn, leaving one's home and comforts.

- **Dāl** (د) stands for *daʿwah*:

  That is, calling people toward the religion of Allah.
  This does not refer to invitations for food (*dawats*)—such as dining at one place today and another tomorrow—for such invitations will always continue, and a person eventually grows weary of eating them. Rather, one should never grow weary of the work of calling toward the dīn of Allah **سبحانه وتعالیٰ**.

- And finally, **Hā** (ه) once again, which points toward *hidāyah* (guidance):

  Meaning that in return for all these forms of striving, Allah, through His grace, grants guidance.

وصلى الله تعالى على نبينا محمد وعلى آله وسلم

Footnotes:

(1)

عَنِ ابْنِ عَقِيلٍ، أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ حَدَّثَهُ، أَنَّهُ بَلَغَهُ حَدِيثٌ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم، فَابْتَعْتُ بَعِيرًا فَشَدَدْتُ إِلَيْهِ رَحْلِي شَهْرًا، حَتَّى قَدِمْتُ الشَّامَ، فَإِذَا عَبْدُ اللهِ بْنُ أُنَيْسٍ، فَبَعَثْتُ إِلَيْهِ أَنَّ جَابِرًا بِالْبَابِ، فَرَجَعَ الرَّسُولُ فَقَالَ: جَابِرُ بْنُ عَبْدِ اللهِ؟ فَقُلْتُ: نَعَمْ، فَخَرَجَ فَاعْتَنَقَنِي، قُلْتُ: حَدِيثٌ بَلَغَنِي لَمْ أَسْمَعْهُ، خَشِيتُ أَنْ أَمُوتَ أَوْ تَمُوتَ، قَالَ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: يَحْشُرُ اللَّهُ الْعِبَادَ، أَوِ النَّاسَ، عُرَاةً غُرْلاً بُهْمًا، قُلْتُ: مَا بُهْمًا؟ قَالَ: لَيْسَ مَعَهُمْ شَيْءٌ، فَيُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعُدَ، أَحْسَبُهُ قَالَ: كَمَا يَسْمَعُهُ مَنْ قَرُبَ: أَنَا الْمَلِكُ، لاَ يَنْبَغِي لأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ يَدْخُلُ الْجَنَّةَ وَأَحَدٌ مِنْ أَهْلِ النَّارِ يَطْلُبُهُ بِمَظْلَمَةٍ، وَلاَ يَنْبَغِي لأَحَدٍ مِنْ أَهْلِ النَّارِ يَدْخُلُ النَّارَ وَأَحَدٌ مِنْ أَهْلِ الْجَنَّةِ يَطْلُبُهُ بِمَظْلَمَةٍ، قُلْتُ: وَكَيْفَ؟ وَإِنَّمَا نَأْتِي اللَّهَ عُرَاةً بُهْمًا؟ قَالَ: بِالْحَسَنَاتِ وَالسَّيِّئَاتِ.

(باب المعانقة, الأدب المفرد # 970)

Narrated Ibn ʿAqīl:

Jābir ibn ʿAbdullāh (ra) informed me that news reached him of a ḥadīth from a man among the Companions of the Prophet ﷺ. He said:

> *“So I purchased a camel and set out upon it, traveling for a full month, until I reached Syria. There I found ʿAbdullāh ibn Unays (ra). I sent word to him that ‘Jābir is at the door.’*

The messenger returned and said, ‘Jābir ibn ʿAbdullāh?’ I replied, ‘Yes.’
He then came out and embraced me. I said, ‘A ḥadīth has reached me which I had not heard directly; I feared that either you might die or I might die before I could hear it.’

He said: ‘I heard the Prophet ﷺ say:

“Allah will gather the servants—or the people—barefoot, naked, uncircumcised, and buhman.”

I asked, ‘What does buhman mean?’
He replied, ‘They will have nothing with them.’

Then He will call out to them with a voice that will be heard by those who are far away just as it is heard by those who are near:

‘I am the King. It is not befitting for anyone among the people of Paradise to enter Paradise while someone from the people of Hell is demanding from him a claim of injustice; nor is it befitting for anyone among the people of Hell to enter Hell while someone from the people of Paradise is demanding from him a claim of injustice.’

I said, ‘How will that be, when we will come before Allah naked and with nothing?’
He replied, ‘Through good deeds and bad deeds.’”

(al-Adab al-Mufrad, Bāb al-Muʿānaqah, ḥadīth no. 970)

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(2)

قال ابن كثير تحت قوله تعالى في سورة الدخان :

أهم خير أم قوم تبع (ايت ٣٧)

"وتبع هذا هو تبع الأوسط ، واسمه أسعد أبو كريب بن ملكيكرب اليماني ذكروا أنه ملك على قومه ثلاثمائة سنة وستا وعشرين سنة ، ولم يكن في حمير أطول مدة منه ، وتوفي قبل مبعث رسول الله - صلى الله عليه وسلم - بنحو من سبعمائة عام . وذكروا أنه لما ذكر له الحبران من يهود المدينة أن هذه البلدة مهاجر نبي آخر في الزمان ، اسمه أحمد ، قال في ذلك شعرا واستودعه عند أهل المدينة . وكانوا يتوارثونه ويروونه خلفا عن سلف . وكان ممن يحفظه أبو أيوب خالد بن زيد الذي نزل رسول الله - صلى الله عليه وسلم - في داره ، وهو :

"شهدت على أحمد أنه

رسول من الله باري النسم

فلو مد عمري إلى عمره

لكنت وزيرا له وابن عم

وجاهدت بالسيف أعداءه

وفرجت عن صدره كل غم"

Ibn Kathīr says under verse 37 of Sūrat al-Dukhān:

أهم خير أم قوم تبع

> *"Are they better, or the people of Tubbaʿ?" (Qur'an 44:37)*

regarding the people of Tubbaʿ and the pre-Islamic testimony to the prophethood of the Messenger of Allah ﷺ.

He said:

> *"This Tubbaʿ was Tubbaʿ al-Awsaṭ, whose name was Asʿad Abū Karīb ibn Malikīkarib al-Yamānī. It is mentioned that he ruled over his people for three hundred and twenty-six years, and there was no one among the Himyarite kings who ruled longer than him. He passed away approximately seven hundred years before the mission of the Messenger of Allah ﷺ.*

It is also mentioned that when the two rabbis from the Jews of Madinah informed him that this city would be the place of migration of the final Prophet at the end of time, whose name would be Aḥmad, he composed poetry concerning this and entrusted it to the people of Madinah. They continued to pass it down, generation after generation.

Among those who preserved and memorized this poetry was Abū Ayyūb Khālid ibn Zayd (ra)—the Companion in whose house the Messenger of Allah ﷺ stayed upon his arrival in Madinah. The verses are as follows:
“I bear witness that Aḥmad is truly
A Messenger from Allah, the Creator of all souls.
If my lifespan were extended to reach his time,
I would surely be his minister and his cousin.
I would strive with the sword against his enemies,
And relieve his heart of every sorrow.”

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(3)

عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ:

خَرَجَ أَبُو أَيُّوبَ رَضِيَ اللهُ عَنْهُ إِلَى عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ وَهُوَ بِمِصْرَ؛ يَسْأَلُهُ عَنْ حَدِيثٍ سَمِعَهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، لَمْ يَبْقَ أَحَدٌ سَمِعَهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَيْرُهُ وَغَيْرُ عُقْبَةَ رَضِيَ اللهُ عَنْهُ.

فَلَمَّا قَدِمَ أَتَى مَنْزِلَ مَسْلَمَةَ بْنِ مُخَلَّدٍ الأَنْصَارِيِّ – وَهُوَ أَمِيرُ مِصْرَ – فَأُخْبِرَ بِهِ، فَعَجِلَ، فَخَرَجَ إِلَيْهِ فَعَانَقَهُ، ثُمَّ قَالَ: مَا جَاءَ بِكَ يَا أَبَا أَيُّوبَ؟

فَقَالَ: حَدِيثٌ سَمِعْتُهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، لَمْ يَبْقَ أَحَدٌ سَمِعَهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَيْرِي وَغَيْرُ عُقْبَةَ رَضِيَ اللهُ عَنْهُ، فَابْعَثْ مَنْ يَدُلُّنِي عَلَى مَنْزِلِهِ.

قَالَ: فَبَعَثَ مَعَهُ مَنْ يَدُلُّهُ عَلَى مَنْزِلِ عُقْبَةَ رَضِيَ اللهُ عَنْهُ.

فَأُخْبِرَ عُقْبَةُ رَضِيَ اللهُ عَنْهُ بِهِ، فَعَجِلَ، فَخَرَجَ إِلَيْهِ فَعَانَقَهُ، وَقَالَ: مَا جَاءَ بِكَ يَا أَبَا أَيُّوبَ؟

فَقَالَ: حَدِيثٌ سَمِعْتُهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، لَمْ يَبْقَ أَحَدٌ سَمِعَهُ غَيْرِي وَغَيْرُكَ فِي سَتْرِ المُؤْمِنِ.

قَالَ عُقْبَةُ: نَعَمْ، سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

«مَنْ سَتَرَ مُؤْمِنًا فِي الدُّنْيَا عَلَى خِزْيَةٍ، سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ».

فَقَالَ لَهُ أَبُو أَيُّوبَ رَضِيَ اللهُ عَنْهُ: صَدَقْتَ.

ثُمَّ انْصَرَفَ أَبُو أَيُّوبَ رَضِيَ اللهُ عَنْهُ إِلَى رَاحِلَتِهِ فَرَكِبَهَا رَاجِعًا إِلَى المَدِينَةِ، فَمَا أَدْرَكَتْهُ جَائِزَةُ مَسْلَمَةَ بْنِ مُخَلَّدٍ إِلَّا بِعَرِيشِ مِصْرَ.

(أخرجه الحميدي في مسنده بلفظه، حديث # ٣٨٨)

ʿAṭāʾ ibn Abī Rabāḥ reported:

Abū Ayyūb (ra) set out to ʿUqbah ibn ʿĀmir (ra) while he was in Egypt, seeking a ḥadīth that he had heard from the Messenger of Allah ﷺ—one which no one else who had heard it from the Messenger of Allah ﷺ remained alive except himself and ʿUqbah (ra).

When he arrived, he went to the house of Maslamah ibn Mukhallad al-Anṣārī, who was the governor of Egypt. Maslamah was informed of his arrival, so he hastened out to meet him, embraced him, and said: "What has brought you here, O Abū Ayyūb?"

He replied: "A ḥadīth that I heard from the Messenger of Allah ﷺ—no one remains who heard it from him except myself and ʿUqbah (ra). So send someone to guide me to his house."

He then sent someone with him to guide him to the house of ʿUqbah (ra). When ʿUqbah was informed of his arrival, he hastened

out to meet him, embraced him, and said: “What has brought you here, O Abū Ayyūb?”

He replied: “A ḥadīth that I heard from the Messenger of Allah ﷺ—no one remains who heard it except myself and you—regarding concealing the faults of a believer.”

ʿUqbah said: “Yes. I heard the Messenger of Allah ﷺ say:

‘Whoever conceals a believer in this world from disgrace, Allah will conceal him on the Day of Resurrection.’”

Thereupon Abū Ayyūb (ra) said to him: “You have spoken the truth.”

Then Abū Ayyūb (ra) returned to his mount and rode back toward Madinah. The gift sent by Maslamah ibn Mukhallad did not reach him until he was already at the arbour of Egypt.

(Reported by al-Ḥumaydī in his Musnad, with this wording, Ḥadīth no. 388, vol. 1, p. 373)

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(4)

ومن محاسن النجاشي أن أم حبيبة رملة بنت أبي سفيان بن حرب الأموية أم المؤمنين ...فلما وفت العدة ، بعث رسول الله - صلى الله عليه وسلم - يخطبها ، فأجابت ، فنهض في ذلك النجاشي ، وشهد زواجها بالنبي - صلى الله عليه وسلم - وأعطاها الصداق عن النبي - صلى الله عليه وسلم - من عنده أربعمائة دينار ، فحصل لها شيء لم يحصل لغيرها من أمهات المؤمنين ، ثم جهزها النجاشي .

(سير أعلام النبلاء ج١- ص ٤٤٢)

“Among the noble virtues of al-Najāshī was that when the waiting period (ʿiddah) of Umm Ḥabībah Ramlah bint Abī Sufyān ibn Ḥarb al-Umawiyyah—Mother of the Believers—was completed, the Messenger of Allah ﷺ sent a proposal for her hand. She accepted, and al-Najāshī undertook the matter: he solemnized her marriage

to the Prophet ﷺ, and he himself paid her bridal dower on behalf of the Prophet ﷺ from his own wealth—four hundred dinars. Thus, she attained a distinction that none of the other Mothers of the Believers attained. Thereafter, al-Najāshī prepared her provisions and sent her (to Madinah).”

(Siyar Aʿlām al-Nubalāʾ, vol. 1, p. 442)

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(5)

عَنْ كَثِيرِ بْنِ قَيْسٍ، قَالَ كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَجَاءَهُ رَجُلٌ فَقَالَ يَا أَبَا الدَّرْدَاءِ إِنِّي جِئْتُكَ مِنْ مَدِينَةِ الرَّسُولِ صلى الله عليه وسلم لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا جِئْتُ لِحَاجَةٍ . قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلاَئِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ وَالْحِيتَانُ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ وَإِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلاَ دِرْهَمًا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ "

(أبو داود- 3641, باب الْحَثِّ عَلَى طَلَبِ الْعِلْمِ)

Narrated Kathīr ibn Qays:

I was sitting with Abū al-Dardāʾ (ra) in the Mosque of Damascus when a man came to him and said, “O Abū al-Dardāʾ, I have come to you from the city of the Messenger of Allah ﷺ for a ḥadīth that has reached me—that you narrate it from the Messenger of Allah ﷺ. I have not come for any other need.”

Thereupon Ḥaḍrat Abū al-Dardāʾ (ra) said: I heard the Messenger of Allah ﷺ say:

“Whoever travels a path seeking knowledge, Allah will make a path to Paradise easy for him because of it. Indeed, the angels lower

their wings in pleasure for the seeker of knowledge. And indeed, all who are in the heavens and the earth seek forgiveness for the scholar—even the fish in the depths of the water.

The superiority of the scholar over the worshipper is like the superiority of the moon on the night of the full moon over all the other stars. Indeed, the scholars are the inheritors of the Prophets. The Prophets do not leave behind dinars or dirhams; rather, they leave behind knowledge. So whoever takes it has taken an abundant share."

(Sunan Abī Dāwūd, Ḥadīth no. 3641)

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(6)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ فَلْيُعَجِّلْ إِلَى أَهْلِهِ " (صحيح مسلم)

Narrated by Abū Hurayrah (ra):

The Messenger of Allah ﷺ said:

"Travel is a portion of hardship and difficulty. It prevents one of you from his sleep, his food, and his drink. So when one of you has fulfilled his purpose (of travel), let him hasten back to his family."

(Ṣaḥīḥ Muslim, Ḥadīth no. 1927)

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(7)

عَنْ أَبِي وَائِلٍ،، قَالَ قِيلَ لأُسَامَةَ لَوْ أَتَيْتَ فُلاَنًا فَكَلَّمْتَهُ. قَالَ إِنَّكُمْ لَتَرَوْنَ أَنِّي لاَ أُكَلِّمُهُ إِلاَّ أُسْمِعُكُمْ، إِنِّي أُكَلِّمُهُ فِي السِّرِّ دُونَ أَنْ أَفْتَحَ بَابًا لاَ أَكُونُ أَوَّلَ مَنْ فَتَحَهُ، وَلاَ أَقُولُ لِرَجُلٍ أَنْ كَانَ عَلَىَّ أَمِيرًا إِنَّهُ خَيْرُ النَّاسِ بَعْدَ شَىْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم. قَالُوا وَمَا سَمِعْتَهُ يَقُولُ؟ قَالَ سَمِعْتُهُ يَقُولُ:

" يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ، فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ أَىْ فُلاَنُ، مَا شَأْنُكَ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ قَالَ كُنْتُ آمُرُكُمْ بِالْمَعْرُوفِ وَلاَ آتِيهِ، وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ ". (رواه البخاري ٣٢٦٧)

Narrated Abū Wāʾil (ra):

It was said to Usāmah ibn Zayd (ra), “Why do you not go to so-and-so and speak to him?”

He replied, “Do you think that I do not speak to him unless I make you hear it? I speak to him privately, without opening a door that I would not wish to be the first to open. And I do not say about any man—even if he were my leader—that he is the best of people after something I heard from the Messenger of Allah ﷺ.”

They asked, “What did you hear him say?”

He said, “I heard him say:

> *‘A man will be brought on the Day of Resurrection and cast into the Fire. His intestines will spill out in the Fire, and he will go around them just as a donkey goes around its millstone. The people of the Fire will gather around him and say, “O so-and-so! What happened to you? Did you not used to command us to do what is right and forbid us from what is wrong?” He will reply, “I used to command you to do what is right, but I did not do it myself; and I used to forbid you from what is wrong, yet I used to commit it.”’”*

(Ṣaḥīḥ al-Bukhārī, ḥadīth no. 3267)

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(8)

أخرجه سعيد بن المنصور في سننه عن ابن مسعود من قوله: إني لأكره الرجل فارغا لا في عمل الدنيا، ولا في الآخرة، وهو عند أحمد، وابن المبارك، والبيهقي، كلهم في الزهد.

It is also narrated from ʿAbdullāh ibn Masʿūd (ra) that he said: "I truly dislike to see a man sitting idle and completely unoccupied, neither engaged in any work of this world nor in any work of the Hereafter."

وابن أبي شيبة من طريق المسيب بن نافع، قال:قال ابن مسعود: إني لأمقت الرجل أراه فارغا ليس في شيء من عمل دنيا ولا آخرة.

وأورده الزمخشري في سورة الانشراح عن عمر بلفظ: إني لأكره أن أرى أحدكم سَبَهْلَلا. لا في عمل دنيا ولا في عمل آخرة.

(ذكرها السخاوي في المقاصد الحسنة ص ٢٠٩-

#٢٤٦)

These reports have been mentioned by al-Sakhāwī in al-Maqāṣid al-Ḥasanah (P 209, # 246)

والسبهلل معناه في اللغة الفارغ كما في لسان العرب .

Linguistically, the word (سَبَهْلَل) means idle or unoccupied, as stated in Lisān al-ʿArab.